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appeared, the papilla acustica basilaris; apparatus for conveying the waves in the air directly to the membranous ear was developed; and thus the power of appreciating the movements we call sound was acquired." E. C. S.

*I limiti del pudore nell'uomo e nella donna.* Pio VIAZZI. Riv. mens. di Psich. forense, Antrop. crim., ecc. (Napoli), Vol. I (1898), pp. 164-175.

In this article, Viazzi, the author of a work on "Sexual Criminals," in which he sustained in detail the view that woman has a greater sense of shame than man, abandons that opinion, returning to the conviction of Sergi, that by reason of her less amorous sensibility, woman has necessarily less sense of shame than man, though she *seems* to evince and to display more. Woman's use of shame as a means of seduction,—shame in the sense of hiding or avoiding what would excite repugnance or disgust and endanger her amorous conquests; the graver consequences for her of the *côitus* and the social consequences of unchastity and infidelity, which cause not a little calculation to enter into her sense of shame, until ultimately it departs from the sphere of feeling and enters the region of deliberate reasoning as to consequences of lack of shame; the greater interest woman has over man in showing herself modest and shamefaced—all this lessens the amount of real shame-sense to be attributed to the female sex. A great deal of her apparent shame is merely the clever psychical counterfeit. The pallid frigidity of woman on certain occasions, may be the shadow of shame, but only the ghostly shade. Man's wider range of sexual reactions (shown also in the pathological side of love and its fetichisms) carries with it a greater bulk of shame. Low-necked dresses and exposed breasts still wait their analogues in the drawing room and the theater from men. Women are led to be shameless more easily than men, and shameless in public. For evolutionary reasons, a deeply-felt sense of shame, an organic sense of it are naturally stronger in the sex, whose ego is best protected and defended.

A. F. C.

*Il dolore nell' educazione.* L. M. BILLIA. Nuovo Risorgimento, Vol. VIII (1898), pp. 187-193.

The question whether man is free or not seems to be settled by the answer to the question: Can he inflict pain upon himself for a certain end? Not every pain, or all pain is educative, but without pain there can be no greatness, no virtue, no true happiness, no work, no science, no education. Study is pain, thought is pain, pain is virtue.

A. F. C.

*The Origin of the Family.* H. SOLOTAROFF. American Anthropologist, Vol. XI (1898), pp. 229-242.

The primary form of the family, according to M. Solotaroff, is "the mother free to contract or dissolve sexual bonds—and the group of children resulting from these sexual relations." The assertion of man's bio-psychic activities and individualities, and the growth, with the vicissitudes of environments of the need of sexual favors, help and protection for herself and her children "have led the woman slowly out of bondage of economic care for her family group, but led her into marital bondage, while the most powerful tendency toward socialization among primitive men, expressing itself in various ways, has incidentally expressed itself, also, in occasional sexual permissuity as the outcome of the ecstasies of play—one of the most potent instincts of the social sentiment." In his general views the author approaches Westermarck, rejecting the theory of primitive promiscuities.

A. F. C.